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CHURCHES IN SOCIAL ACTION

WHY and HOW

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NOVEMBER, 1935

Churches in Social Action

THE FUNCTIONS OF THE CHURCH IN SOCIAL RELATIONS

It is the church's business to keep alive in the hearts of men a sense of the reality of God, to point out the moral and religious principles which must control all of human life, both individual and social, and to insist that every institution, every economic and political system, and every human relationship be tested, measured and judged by the standards of Christ.

It is the church's business to continue to perform, in terms of contemporary life, its ancient and distinctive functions of prophet, priest and teacher. These distinctively religious functions of the church's ministry have to do not only with the individual's life, but with all the political, economic, social, interracial and international relationships which today so vitally affect the lives and happiness, the character, the very salvation of men, women and children. Jesus taught as one doctrine both the individual and the social aspect of the Gospel. He came into Galilee saying, "Repent," (transform your heart) and "believe in the good news, for the Kingdom of God is at hand" (the divine society so long foretold by the prophets).

The Function of the Prophet

The church must follow in the steps of Jesus and proclaim the moral and spiritual principles which must control all of human life. The prophet's task is fearlessly to hold up moral ideals for social and individual life and to insist in the name of God upon obedience to these ideals by men and nations. While avoiding identifying the church with any particular economic or political system, present or proposed, the church should hold itself free to point out the moral specifications to which any system must conform. This is a dangerous and unpopular task. "Me it (the World) hateth," said Jesus, "because I testify of it, that the works thereof are evil." Prophets always draw upon themselves

criticism, opposition and persecution. Christians should expect this and rejoice in it. "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad—for so persecuted they the prophets which were before you."

It is an ominous sign of spiritual decay when the church is not under fire. The church can be at ease, comfortable and respected in the world, looked up to as a bulwark of society only when the world has already become the Kingdom of God, with all of life in perfect accord with the will of God, and peace and brotherhood prevailing in all relations of men and nations. The church has a right to be respected and honored in such a world. But for the church to be respected and honored and unpersecuted in any other kind of world means only that the salt has lost its savor. In a world such as ours, we have to expect opposition, misunderstanding and attack if we really preach righteousness and peace; if we preach—not in such general principles that no one objects—but with reference to specific current issues.

The prophetic function of the church—the holding up of the moral principles of the Kingdom of God and insisting that all human relations must conform—need not be confined to sermons by the minister in the pulpit. There can be prophetic emphases and interpretation in the church school, in the programs of the missionary societies, in the young people's meetings, and in personal work and conversation. The life of the church must be permeated by the prophetic spirit. "Where no vision is, there the people perish."

The Function of the Priest

The priestly function is one of mediation, of bringing together man and God. No attempt is made in this pamphlet to describe the basic, normal functions of the church in its week by week services of worship and religious education, but merely to suggest certain methods by which its moral and educational influence may be carried forward more effectively into fields of social regeneration. For instance, may it not be considered a priestly service for the church in the spirit of love to bring together persons and groups in new understandings and reconciliation? If "God is love" are we not serving Him by such mediatory effort? There is crying need for the bringing together of

interracial groups, economic groups, international groups, and inter-faith groups for mutual understanding, justice and goodwill. Unfortunately our Protestant Church is itself too largely divided into class congregations—well-to-do, poor, urban, rural, racial. Specific techniques are suggested below for establishing inter-group contacts within the churches, and for mediation in industrial, interracial and international situations—an extension of the priestly function of the church.

There is also a growing realization of the need in the services of the church and all its societies for worship which will more adequately express the devotional aspects and distinctly religious meanings of social relationships, and of personal commitment to the Kingdom of God. Suggestions for worship material, prayers and hymns, will be found in the bibliography. True worship is the fundamental aspect of the priestly function of the church. It should express the religious meaning of social as well as individual life, and should bring inspiration, renewed faith, strength and comfort to those who, working together with God, are seeking to build a better world.

The Function of the Teacher

The teaching function of the church, with its objective of building Christian character and a Christian world, must take into account the effect on individual character and the development of human personality of all social and economic institutions, systems and conditions—such as war, poverty, slums, unemployment, distribution of wealth, the profit motive, child labor, the cooperative and labor movements, democracy. The church must carefully analyze and make clear the extent and degree to which given systems, relationships and surroundings militate for or against the development of human personality. We must build the kind of world which will cease to lead us into temptation, but rather will tend to make men good.¹ Illustrative material is increasingly coming into the official texts of the church school and into the religious press. It is important to bring concrete case material and actual situations before groups in the church school, young people's societies, and missionary societies.

1. "Social Salvation" by John Bennett (Scribner's) is illuminating in its religious approach to social change. See also "The Church and Society" by F. Ernest Johnson (Abingdon Press); and "Are These Things Religious?" by James Myers, 105 East 22nd St., New York. 10c.

Current economic, race and international situations should be studied, such as the plight of the share-croppers, what lies behind industrial unrest in some major industry or a nearby situation, the munitions inquiry, the danger of a particular war, etc. It is highly important that wherever possible speakers for the church school, Bible class, young people's and missionary societies be secured directly out of these situations—a share-cropper, a labor union organizer, an employer, a government official, a Japanese, a Negro—to describe concrete conditions in the light of Christian ideals. Where it is not possible to secure such speakers, or as supplementary information, articles on current situations will be found in many secular and denominational periodicals and in undenominational weeklies,² and in reports and literature of the Federal Council of Churches and denominational social service departments.³

Religious and social education can mitigate in any given civilization one of the most ominous dangers of violent revolution. On the one hand are those who occupy positions of privilege and power, those who control economic institutions, the press, banking and the dominant political parties, and who have the least incentive to bring about social change. On the other hand are those who enjoy the least influence and possess the least power to bring about peaceable social change but who have the greatest incentive to do so. The principal hope for peaceable change lies in stirring the conscience and appealing to the intelligence of those in power so that social change can come with their consent, as well as by encouraging peaceable, intelligent, disciplined action and democratic procedures by the working class. Many radical thinkers declare that violence is inevitable because "no ruling class ever voluntarily relinquished its power without violence." Certain it is that peaceful social change will not be accomplished unless the church, as well as other agencies of social education, sets itself to the task with new courage, and builds programs and adopts methods con-

2. As an illustration of an undenominational weekly with current social emphases see "The Christian Century," 440 South Dearborn St., Chicago, Ill. \$4 per year.

3. "Information Service" published by the Department of Research and Education of the Federal Council of Churches, 105 East 22nd Street, New York City, is especially designed to bring weekly, factual information in all these fields. Price: \$2.00 a year. "Social Action," published twice a month by the Council for Social Action of the Congregational and Christian Churches, 287 Fourth Avenue, New York City, is a good example of a denominational magazine with a popular presentation of current social issues. Price: \$1.00 a year. "World Events," Wilton, Conn., published weekly brings condensed news on peace. Price: 25c. a year. Send for sample copies of the above.

sciously planned to bring about such results. It is a solemn truth, also, that while the church should stand against the use of force and violence in industrial conflict as well as in international relations, failure on the part of the church vigorously and effectively to throw its influence into the scales for justice and constructive and peaceful social change will greatly increase the probability of violence and bloodshed. By a sin of omission the church may become morally responsible for violence which might be avoided by wise strategy and effective education.

In order to fulfill its ancient functions of prophet, priest and teacher in the modern world, the church will need to utilize special techniques and methods adapted to accomplish its purposes. Some of them are suggested in the following pages.

SPECIFIC TECHNIQUES AND METHODS

All of the following techniques have been tried successfully in some church. Your program will, of course, vary in accordance with your type of church, its size, location, whether it is urban or rural, industrial or suburban. Not all the suggestions outlined here can apply to every church; but it is hoped that the methods described below will be at least suggestive enough so that you can adapt many of them to your own situation.

Special Committee Needed

First, a word is needed about organization. Every church requires a Committee specifically charged with the responsibility of spreading throughout the church's membership an understanding of the religious significance of social issues, and of promoting programs of social action by the church and its various organizations. This Committee may at first be a voluntary and unofficial group of persons who have caught the vision and share a common concern. Later, perhaps, it may be made an official Committee of the church. For greatest effectiveness, it should be composed of representatives of the principal organizations of the church; the men's and women's missionary societies, the young people's society, the church school, and the pastor. If the Committee can also include an experienced social worker, a socially-minded employer, a business man or lawyer, a labor union leader, an educator, a farmer or cooperative leader, perhaps a public

official, that will be helpful in working out realistic approaches to social issues in local situations. It is more important that all members of the Committee be wholly committed to the need of Christian social education and social action than that the Committee be either large, official, or representative of every group in the church.

The Committee, if voluntary and unofficial, can get along without a name, being just an informal group of social missionaries within the church. When regularly constituted by the official Board or appointed as an advisory committee by the pastor, the Committee may assume any one of several names; e.g., the "Social Action Committee," the "Committee on Christian Social Action," the "Social Relations Committee," the "Social Order Committee" or some other title.

When the Committee is representative of all organizations in the church, it is easier to plan simultaneously to inject social significance into the program of each society—for instance, in the observance of special days—and to draw members of all groups into participation in the special techniques which will be suggested below.

A Survey for Social Action

What are the moral and spiritual specifications for a Christian social order? What are the ethical standards by which all human relations—industrial, interracial, and international—must be judged? These questions will need to be answered first in order to establish a "yardstick" by which to measure society and one's own community. Such books as "Economics and the Good Life," "Religion Renounces War," "Divine White Right"⁴ and others, may be read and discussed by the Committee and afterward used in the various church societies. For simplification we may wish to adopt the specifications of a Christian social order suggested in "Social Progress and Christian Ideals,"⁵ as "*bread* (sufficient physical provisions for the good life), *brotherhood* and *freedom*." Apply these principles both to world conditions and to your own community.⁶

4. "Economics and the Good Life." By F. Ernest Johnson. Association Press. 1935. \$1.00.
 "Religion Renounces War." By Walter W. Van Kirk. Willert, Clark & Co. 1935. \$2.50.
 "Divine White Right." By Trevor Bowen. Harper & Brothers. 1934. \$1.75.

5. "Social Progress and Christian Ideals." By Myers-King-Taylor-Jensen. Cokesbury Press, Nashville, Tenn. 1931. \$2.25.

6. Send to Council for Social Action of the Congregational and Christian Churches, 287 Fourth Avenue, New York City, for "Fact Finding in your State and Community" (5c.) for searching questions which should be raised in applying Christian judgments to the social and race relations of your community.

Let the Committee first make a series of exploratory trips to areas and groups described in the section which follows (Educational Trips). Inquire everywhere as to housing, working conditions, race discriminations and injustices, labor relations, annual wages, employment—is there bread, brotherhood and freedom for the fullest development of human personality? What can the churches do to help? Bear in mind that society should be judged, among other crucial tests, *by the condition of the least privileged. Seek them out.* If your immediate community is especially privileged, *go to the nearest sore spot.* Discover the facts.

Such a preliminary survey by the Committee will establish many personal contacts with social workers, labor leaders, employers and prominent representatives of various races, which will be helpful in all the subsequent social action programs in the church.

Educational Trips

Lack of personal contact between people of various races and economic groups is a cause of misunderstanding and unsympathetic attitudes, and of failure of brotherhood. While there is no way fully to understand "how the other half lives" except to share their experiences, many prejudices and misunderstandings may be removed by cultivating wider first-hand observation and personal contacts.

As a first step, educational trips are suggested. They should be undertaken by small groups, such as clubs and classes, under the leadership of competent and tactful social workers or other qualified persons, perhaps one of the members of the Committee who has already established acquaintance and enjoys the confidence of those whom the group plans to visit. These trips may include such places as the chamber of commerce; a typical factory in one of the principal industries where large numbers of the people of the community are employed, or in outlying districts around a town; farm conditions, especially of migrant workers, share-croppers, etc.; private and public employment agencies; jails, prisons and courts; the Regional Labor Board (listening in on an actual hearing); churches in industrial neighborhoods; any labor college, labor temple, or labor union meetings; political and economic groups of all types; Negro sections, foreign quarters, and any centers where unemployed or transient workers con-

gregate, such as lodging houses, or "shanty towns," and headquarters of the various groups of organized unemployed; and the nearest going cooperative (Rochdale type), viewing actual operations and having problems of management explained by the manager.

Previous arrangements should be made for addresses to the group by representatives of each group visited — employers, labor leaders, social workers, spokesmen of political groups (both conservative and radical), managers or officials of cooperatives, leaders in colored communities, editors of foreign-language papers or consuls from other countries, especially consuls representing peoples with whom there may be international friction.

Meals might be taken in native restaurants, or opportunity given to hear native music, or to see exhibits of the distinctive art and industry of other countries. Such trips may be used to create better understanding and goodwill between Jews, Roman Catholics, and Protestants, through visits to synagogues and Catholic schools and churches, with addresses by rabbis, priests or nuns.

The Social Action Committee will discover many opportunities for fellowship, and new opportunities for service will arise naturally out of the acquaintance and sincere interests of these trips. The Committee should not rest until as nearly as possible all the members of the church have had the experience. It would be well also to invite new members to accompany trips soon after they join the church, as a symbol of the wider brotherhood of the church and its answer to the question, "And who is my neighbor?"

It is especially important for suburban churches to conduct educational trips, as well as to adopt other features of the social action program. Suburban communities, because of the very comfort and attractiveness of their surroundings, tend to become selfish and complacent. They are detached from the hard problems of life which are found in congested communities. Suburban church members are therefore in danger of moral isolation, and of failure to appreciate how other people are obliged to live. Only direct contact with human need and struggle can preserve the Christian spirit. Pioneer work has been done in developing such educational trips in New York City.⁷ A detailed descrip-

7. Write to Reconciliation Trips, 503 West 122nd Street, New York City, for literature—enclose 6c. in stamps.

tion of one of these trips giving local color and human interest may help to arouse interest in your church group.⁸

Inter-Group Contacts

Within the structure of our Protestant churches themselves there is need for closer contacts and social understanding. When a delegation of city church people went by bus to a country church, were served a dinner by the Ladies' Aid, and listened to addresses on the economic plight of the farmers (a plight aggravated by the prices which city church folks paid for milk, as well as other basic causes), the social conscience was stirred and things happened.⁹

When the young people's society of a white church attended evening service in a colored church in New York City, and met after service with the young people of that church for frank discussion of race relations, while tea and sandwiches were served, entirely new human understandings resulted. "Why, they're just like ourselves," they said. An international church banquet with representatives of many nations, the flags of all nations, and brief speeches of goodwill from natives of lands around the globe (or even from a few, if that is all that are available) brings quite a new sense of the possibility of a Christian Internationale which will banish war and hate.¹⁰ A pledge to oppose war as a method of settling international disputes adds significance to the occasion.

A group of college students, men or women, meeting regularly in an "Industrial Commission" with an equal number of industrial workers and members of labor unions for joint discussion of labor relations and economic problems and social legislation, and joint action on these matters, is highly educational, especially for the privileged group. Return visits can be arranged between labor union meetings and campus classrooms (with a labor representative as guest speaker), or joint picnics or hikes with fireside discussions of economic problems.

Churches located in "residence sections" or suburbs especially need such inter-visits with churches in industrial sections, with colored churches, rural churches, etc.

8. See "Religion Lends a Hand"—Case Studies of Churches in Social Action. By James Myers. Harper & Brothers. Price: \$1.50. Chapter XII.

9 & 10. See "Religion Lends a Hand" for detailed description.

Our Protestant churches are quite generally made up of some predominant race or economic class. Judgment may well begin at the House of the Lord. The work of building a brotherly society should commence within the membership of the church itself.

Need for Dramatization

There is urgent need for dramatization before the world of the concern of the church in social issues. Partly because our white Protestant churches are so largely middle-class, the underprivileged groups often do not even know of the interest which exists in church circles in social problems. "You'd be surprised if you knew what basic thinking our ministers are doing on economic problems, said the President of a Ministers' Association when it was reported to him that the labor leaders in town had said that the ministers "weren't interested." The candle of such social thinking needs to be brought out from under the bushel and set on the candlestick so that all may see it. Many of the techniques of social action enumerated in this pamphlet are means of dramatization, but a few may be especially singled out in this connection.

Pronouncements

The most common forms of expression of interest in social issues are resolutions,¹¹ findings, "social creeds," pronouncements, public statements, or sermonic references. If carried by the press, such pronouncements dramatically express the concern of religion and help to mould public opinion.

There is great need, however, that these pronouncements should not only be passed periodically as standards of social idealism, but should be specific, applying to concrete situations and promulgated at times *when the issues are drawn*. A strong statement by a Ministers' Association in a California county against vigilantism and the use of violence was issued to the press and read in pulpits *before* threatening trouble broke out in a strike situation, and helped to keep that county

11. In all honesty church organizations will be careful to word pronouncements accurately as expressions of a given group without sweeping implications that their sentiments necessarily represent the thought of all the membership of their churches. If this is done, however, there is no need to attempt to express only what a majority of church members would subscribe to. The prophetic function of church leaders and groups always calls for moral and spiritual pronouncements far in advance of the thinking of a majority of church members.

free from violence while in others even some church members joined in the vigilante movement.

The same sort of public stand in advance of brewing trouble may help to prevent mob violence and lynching. Many conflict situations in race relations and strikes are so complex that ministers feel that they do not know all the facts and hesitate to pass judgment in a public statement. By their silence, however, they really in effect "take sides" in support of things as they are, or at least fail to register on public opinion in any effective way.

A minister in a great strike situation in a Western city announced from his pulpit that, while he did not know all the facts, he wished to quote the great moral principles of the Social Ideals of the Churches and the official pronouncements of his own denomination which applied to all such situations. Inasmuch as these ideals were being violated on all sides and the main issue of the strike was the right of labor to organize, the impressive reading from the pulpit of the official position of the churches *when the issue was drawn* was effective and worthwhile.

Parades

In the annual Peace Parade in New York City on World Goodwill Day in May, delegations from the New York and Brooklyn Federations of Churches were in line. They were led by the cross held aloft, and by the massed colors of the church (twenty large Christian flags carried by men from the choir of the Church of the Holy Trinity of Brooklyn in their black cassocks) followed by the massed colors of the flags of all nations, with vested choirs, the Salvation Army Band, ministers in full robes, with peace slogans and floats. It was a thrilling sight, dramatizing before the world the concern of the church for peace, witnessing publicly for Christ.

A service in some public square or park at the end of a peace parade is made impressive by special addresses, peace prayers and hymns, and an anti-war pledge. At the Northfield Women's Missionary Conference in 1935 an impressive Parade for Peace was held. The pledge read: "Because I cannot reconcile the way of Christ with the practice of war, I pledge myself before God to work for the abolition of war as a method for settling international disputes and to insist upon the

use by all governments of the machinery of peace to maintain international justice and goodwill."¹²

A group of ministers marched in a parade and demonstration of the unemployed and one of their number spoke at the public square, expressing the concern of churches for unemployment insurance, a more just distribution of wealth and the abolition of unemployment. As he finished a young woman Communist said to him in great surprise, "Are the churches interested in these things?"

Human Dramatizations

The employment on church staffs and in board offices of Negroes and members of other races in clerical and professional positions both constitutes a dramatic expression of brotherhood, and supplies much-needed opportunities of employment for those so often discriminated against in the business and professional world. Even such a simple thing as inviting representatives of various nations and races, one at a time, as guests of honor to church school classes, young people's meetings, etc., has the good effect of bringing about some beginnings of understanding and friendship.

The appearance before legislative committees of delegations from city missions boards with pastors and members of churches in slum areas, demanding slum clearance and proper housing, is both dramatic and effective.

The holding of "peace manoeuvres" (great peace mass meetings and parades) simultaneously with army or navy manoeuvres, helps to dramatize the will for peace. A "Cherry Blossom Parade" was put on in Chicago as a friendly gesture to Japan in May, 1935.¹³ Muriel Lester and British peace women devised the method of "living newspapers"—men and women with great placards advocating peace, walking up and down where the crowds attending army manoeuvres must see them.

Dramatic and public manifestations of the churches' interest in social

12. See the Federal Council "Bulletin" for September, 1935 for description of floats and pageantry of the parade.

13. For information write Rev. Theodore C. Hume, New England Congregational Church, Chicago, Ill.

justice will do much to affect public opinion and to hold the confidence of the workers and of the world in the reality and sincerity of religion.

Social Legislation

Active promotion of constructive social legislation by Christian people is both a major method of bringing about peaceful social change and, in itself, a dramatization of the concern of religion for human welfare. When, as in Wisconsin, certain ministers appeared at the hearings to speak in favor of the first unemployment insurance law in this country; when, as in Iowa, a pastor obtained an interview with the Governor and helped to persuade him to place the ratification of the Child Labor Amendment on his list of recommendations to the Legislature; when, as in Arkansas, a little group of ministers and laymen personally interviewed members of the Legislature and were influential in defeating certain bills which would have seriously restricted civil liberties; when Southern church women appeared at hearings in Washington in support of a federal anti-lynching bill; when prominent leaders of the major national Protestant, Jewish and Catholic organizations spoke out in favor of legislation designed to guarantee labor the right to organize; "social ideals" were carried beyond the "resolution" stage and applied to human relations at times and places where such expressions of religious opinion really help toward peaceful social progress.

The Social Action Committee of the local church should keep itself constantly informed by correspondence on the status of the more important proposals for social legislation, both state and national, in the fields of economic, interracial and international relations. No attempt is made to list current measures here. Sources of information include your own denominational social service departments and the respective departments of the Federal Council, and your local Federation of Churches. Speakers may describe proposed legislation at a Church Forum in an effort to inform public opinion. Churches, as churches, are advised, as a general practice, against helping to elect or defeat candidates for public office, but church people, when convinced in regard to proposed legislation, should be encouraged to write, telegraph or personally interview their representatives, either for or against measures which may be under consideration, but always giving sound reasons. Individual personal letters to your own legislative representatives are

the most effective. Their names may be secured quickly by telephoning your local newspaper. One church society on occasion sets aside half an hour during its regular session for the writing of such individual letters by its members. Resolutions and petitions from groups of church members also have an effect, especially if they are given to the press as well as forwarded to the Legislature.

Peace Plebiscites

Peace plebiscites which include a course in peace education and the problems involved, and final declaration by church members of their attitude toward any participation in war both serve as an educational technique and also have an effect on public opinion. Send to the Federal Council of Churches or to the Council for Social Action of the Congregational and Christian Churches and your local Federation of Churches for forms and detailed information.

Social and Religious Education

While all of the techniques suggested are educational, perhaps the more so as they involve action of various kinds, the more traditional forms of religious education should not be neglected. The religious implications of social and economic and international relations can be brought out in all the educational work of the church school, missionary societies, young people's meetings, midweek services, etc. Increasing emphasis is being laid upon the social as well as individual aspects of religion in most of the regular educational literature and periodicals of the churches so that no attempt is here made to cover this important field. In addition to the regular channels of religious education, open forums, special conferences and institutes will be found desirable.

Forum and Discussion Groups

The problems encountered and acquaintances made during the survey and educational trips and the investigation of social legislation will naturally suggest the desirability of a forum for their discussion. A great many churches now conduct forums for a certain number of Sunday evenings during each year. In some places the churches cooperate by forming a central forum at a union evening service. In either case qualified speakers present a wide range of subjects of civic, industrial, social, political, racial and international interest. Opportunity is given

for questions at the close of each address. These questions are sometimes written and sometimes asked from the floor.¹⁴

Forums serve as modern "town meetings" for the frank discussion of social questions from the viewpoint of the Gospel. While avoiding taking the church as such into politics, encouragement should be given to church members to vote and to join and work actively in political movements with programs which would help to bring about a better social order. It might be educational to have a series of church forum meetings with an initial address by the pastor or a special speaker on the Christian ideals for society, followed by speakers from all political parties presenting their programs. One or more thoroughly informed, impartial resource leaders should be present at each of these forums and in a final forum supplement the discussions with any further necessary factual information. If more practicable, the ministers may assist a group of citizens to establish a Civic Forum held in a theatre or public school auditorium. Ministers may then urge their members to attend these forums, while perhaps simultaneously they preach in their own pulpits on the religious principles involved and urge that political suffrage as well as economic behavior shall be determined by conscientious study as to what parties or systems will most advance society toward the Kingdom of God.

The "panel" discussion method is often effective. A half-dozen experts or representatives of varying points of view on a given subject sit around a table and "converse" back and forth on the controversial aspects of the subject while the audience listens and later has opportunity to ask questions. The "panel" needs to meet in advance and form some general plan for the discussion, avoiding, however, anything "cut and dried."

Many pastors who feel that they "should not take advantage of the pulpit" by being too specific in their views on exact methods of social change, feel free to express themselves fully in forums and discussion groups where they are on the same footing as members of the congregation.

In conservative churches where other methods do not yet seem pos-

14. Write the U. S. Commissioner of Education, Washington, D. C. for suggestions on forums; also the Department of Agriculture for mimeographed guide—"Discussion: Brief Guide to Methods" (free). See Eduard C. Lindeman's book "The Meaning of Adult Education," published by "The New Republic," 1926, \$1.00; also LeRoy E. Bowman's book, "How to Lead Discussion," Woman's Press, 1934, 35c.

sible, many pastors have gathered a small group of laymen in the manse for a series of frank discussions of social issues. Such informal discussions are most effective when guest speakers are invited directly from labor, racial and political groups.

Drama

As a technique for religious education, there is increasing interest in the drama. Young people or adult groups putting on plays with social, labor, racial, rural, international significance become keenly interested in the problems themselves. The audience is presented with the "human appeal" which is properly connected with these vital human issues.¹⁵

An effective educational device has been developed by a group of church women to take advantage of the human interest and emotional effects of the social and economic problem plays being presented by a growing list of theatres. These include both the regular theatre and motion pictures and organizations which are experimenting in the use of the drama for social education. The group of church women attends the play (which centers on a problem of war, race, labor, etc.) and then gathers afterward for supper and discussion.

The Church Women's Committee on Race Relations of the Department of Race Relations of the Federal Council of Churches, which has pioneered in this technique, has recognized the importance of having some expert in the problem under treatment accompany the group to the play. In the subsequent discussion this resource person presents factual information in order both to verify what is essentially accurate in the play's presentation of conditions, and also to correct any propaganda bias in the play and to suggest methods of social action by the church group toward correcting the social evils portrayed.

Economic Interest Groups

The Quakers of Philadelphia have given a lead in forming "economic interest groups" the members of which frankly discuss the ethical implications of their own economic relations and invite speakers of other interest groups frankly to state their case before them. For instance, the employers' group has invited labor leaders; the housekeepers

15. Write to the Department of Race Relations of the Federal Council of Churches; to The New York Federation of Churches, 71 West 23rd Street, New York City; and to Prof. Fred Eastman, Chicago Theological Seminary, 5757 University Avenue, Chicago, for suggestions as to plays and methods.

have invited domestic and household workers. Such discussions can be carried on only in a spirit of candor and with a sincere search for truth. It is advantageous when employers, workers, economists and ministers can study together. It is enlightening, also, to invite students from China, Japan, the Philippines, India, Mexico, or other countries, to describe the effect of Western economic penetration upon the work of the Christian missionary in foreign lands. The Committee on Household Employment of the Chicago Y.W.C.A., composed of household employers and employes, has functioned usefully for over six years.¹⁶

Conferences

Industrial, international and interracial conferences are now held in various parts of the country by Councils of Churches and also by local churches. Competent speakers are brought in, and there is frank discussion. This is a good plan. It enables a pastor who may not feel himself competent to discuss all these issues to bring in specialists. If the conference maintains a distinctly Christian atmosphere, it may be a kind of revival, and it draws the attention of the people to vital truths.

The Social Action Committee can accomplish much also by having selected individuals attend one or another of the conferences held by various national organizations which deal with social and economic problems. The Church Conference of Social Work, held each year simultaneously with the National Conference of Social Work, offers an excellent opportunity of this kind. Many denominations hold summer schools and institutes where the social meanings of the Gospel are studied, and many ministers and church workers now give a part of their vacations to these schools.

Developing Leaders

The American Friends Service Committee has led the way in organizing, especially for the development of leaders, more extended and technical institutes on peace and on interracial problems, lasting from one to four weeks. Their "Peace Caravans" of itinerant peace speakers in the summer months offer both peace action and intensive training in "a moral substitute for war."

16. See "Woman's Press," 600 Lexington Ave., New York, April 1935, for description.

The Methodist "Youth Caravans" consisting of a travelling team of speakers on personal devotion, social action and leisure time activities are like modern circuit riders spreading enthusiasm as they go.¹⁷

The Summer Home Service Workers and Work Camps, where college students work in actual industrial and social situations throughout the summer while in seminars they study the social and economic and racial problems involved and proposed methods for peaceful social change, are also most valuable and significant. (For information address the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa. The Intercollegiate Y.M.C.A., 55 Washington Square South, New York City conducts a somewhat similar seminar each summer.)

Special Days

Special days for religious emphasis on the major social relations are now observed by many churches. These include, among many others:

Labor Sunday—the Sunday before Labor Day

Armistice Sunday—the Sunday before Armistice Day

Child Labor Sunday—last Sunday in January

Race Relations Sunday—second Sunday in February

Brotherhood Day (Catholic, Jewish and Protestant)—
last Sunday in February

International Goodwill Sunday—the Sunday before May 18

Rural Life Sunday—fifth Sunday after Easter

The Federal Council of Churches issues each year a Labor Sunday Message, a Race Relations Sunday Message, an Armistice Day Message and a Rural Life Message, together with special literature and detailed suggestions for observance of these days. Send for these detailed suggestions and literature well in advance so that your church can plan for the reading of these messages from the pulpit or in various church societies, for special speakers (interchange of pulpits by Negro and white pastors on Race Relations Sunday), special worship services, parades, union services and other features. The special days can be made impressive occasions for evangelizing the rank and file of church members on the religious significance of social relations, as well as influencing general public opinion as reports are given to the press.

17. Write the Methodist Board of Education, 740 Rush Street, Chicago, Ill., for information.

Certain denominations stress some of these matters on other days in their church calendars.

Cooperation with Catholics and Jews

Brotherhood Day may be made an important occasion for emphasizing cooperation and understanding between adherents of the major religious faiths. (Send to the National Conference of Jews and Christians, 289 Fourth Avenue, New York City, for detailed suggestions.)

The increasing cooperation of Protestants, Catholics, and Jews in joint action for social and racial justice and international peace is perhaps the most important form of inter-faith cooperation. Joint research, joint conferences, joint pronouncements, joint efforts for social legislation, joint approaches to local conflict situations are often much more effective than action by one group. In a recent Peace Service in Riverside Church, New York City, the Christian Cross and the Jewish Tablets of the Law and the Star of David were carried together up the aisle, followed by 200 ministers and rabbis in their official robes. Rabbis and ministers spoke; peace hymns and prayers were used and the following Covenant of Peace was publicly subscribed to by the clergy and the audience:

"In loyalty to God I believe that the way of true religion cannot be reconciled with the way of war. In loyalty to my Country I support its adoption of the Kellogg-Briand Pact which renounced war. In the spirit of true patriotism and with deep personal conviction, I therefore renounce war and never will I support another."

The cooperation of Catholics, Protestants and Jews may sometimes be effected by formal cooperation of official bodies; more often by voluntary groups of prominent ministers, rabbis and priests who can act quickly and freely. Get in touch with socially minded local leaders of the other groups. Inter-faith friendships and understanding will grow out of joint religious action for social righteousness.

Personal Work

A technique of personal work like that of Evangelism should be developed by the Social Action Committee for the social awakening of individuals. Make lists of key people—officers of the church, teachers, employers, people in positions of influence or power, young

people. By individual approach start them to thinking; give them pamphlets and magazines; lend them books; go with them on educational trips and to conferences on social and industrial problems. Persuade some of the young people to join a "work camp" for study of these problems. Individual work for individuals is the most effective method of furthering an understanding of the social meaning of the Gospel, and of creating the spirit of brotherhood in the social order. A consciousness of the religious significance of social problems may well become a part of the evidences of spiritual qualification for church membership.

Social Work and Community Service

In addition to the many techniques suggested for forms of social action in distinctly social and economic relations, there is the large field of volunteer and professional social work, civic affairs, jail and hospital visitation, prison reform, juvenile court work, work in social settlements, case work, unemployment relief, temperance education, problems of marriage and the home, clean movies, etc. No attempt is made in this pamphlet to cover these extensive and important fields. Get in touch with your local Associated Charities or professional social workers. Send for information to the Church Conference of Social Work, or to your denominational social service department, and your local Federation of Churches, Y.W.C.A. and Y.M.C.A.; also the Dept. of the Church and Social Service and the Committee on Marriage and the Home of the Federal Council of Churches.

Slum Clearance

With increasing realization of the effect of bad housing on health, family life, morals and the development of personality, more church people are taking an interest in slum clearance. It was estimated by a government survey that one-third of American families live in subnormal housing. The federal government has now made a beginning at a solution of this basic problem. Public support and pressure for expansion of the public housing program are urgently needed. Church groups can help by (a) arranging trips of church people to see the poorest housing in their city, including Negro sections and others, with a competent social worker to interpret conditions to the group—the effects of congestion, crowding, lack of air, sunlight,

conditions as to water supply, toilets, fire-escapes, playgrounds. Go directly to the better residential sections of the city and note the contrasts. (b) Arrange an evening service or other meeting at your church with competent speakers. Send for information, sets of lantern slides of model housing here and abroad, and literature.¹⁸ A special prayer appropriate for the occasion will be found in "Prayers for Self and Society."

Cooperation with Special Groups—Consumers, Racial and Labor

Consumers' Cooperatives

The Consumers' Cooperative movement has a peculiar appeal to church people, who are exhibiting increasingly lively interest in the subject. Kagawa's promotion of the movement in Japan as an economic expression of the Gospel, the realization of many in America that in the cooperative movement a technique of non-profit, democratic organization is offered which is especially congenial to religious idealism, is resulting in (1) invitations to speakers to present the subject in our churches; (2) setting up conferences and study groups in the churches on consumers' cooperation; (3) visits to "Rochdale" cooperatives to investigate problems of starting a cooperative and of successful management; (4) formation in the community of a cooperative club; and (5) actual organization by groups of citizens in your community of consumers' cooperative stores or other enterprises, such as a gas station, a credit union,¹⁹ and writing cooperative auto liability insurance. A new pamphlet, "Seeking a New World Through Cooperatives," by Carl R. Hutchinson, a discussion unit of unusual importance, including historical data, economic aspects of the movement, reasons for failures—also discussion of practical problems of management, educational and recreational programs—may be obtained from the Federal Council of Churches, your denominational headquarters, or the Methodist Book Concern, 150 Fifth Avenue, New York City, at 25c. per copy. Because of the full and practical discussion of the cooperative movement and its relation to religious

18. Write the National Public Housing Conference, 112 E. 19th St., New York City and the Labor Housing Conference, 1714 Connecticut Ave., Washington, D. C.

19. Write Credit Union National Association, 142 E. Gilman Street, Madison, Wis.

idealism in Mr. Hutchinson's pamphlet, and the availability of an excellent summary of the movement and bibliography in INFORMATION SERVICE²⁰ no further space will be given to it in this publication although the movement should be of great interest to the churches. It should be borne in mind that the process of organizing a consumers' cooperative is complicated and exacting; there have been many failures because of unskilled efforts and misdirected zeal. Those who think of starting a cooperative association in their own community should proceed carefully and secure full information and names of speakers from The Cooperative League of the U.S.A., 167 West 12th Street, New York City.

Interracial Commissions

While most of the techniques already suggested include interracial contacts, it is important to have special interracial organizations to promote such contacts and other specialized objectives in race justice. A permanent Interracial Commission should be set up in every community where different groups reside, consisting of leading Negro, white and other racial representatives, to carry on as a permanent contact group for promotion of interracial justice in industrial, school, community and church life. Chapter III of "Religion Lends a Hand"²¹ describes in detail the organization and program of such an Interracial Commission under the Toledo Council of Churches. Send to the Department of Race Relations, Federal Council of Churches, and to the office of the Commission on Interracial Cooperation, 703 Standard Building, Atlanta, Ga., for technical assistance. See "Christian Youth in Action"²² for accounts of how white young people's groups helped secure a fair deal for a Negro candidate in a political election and for Negro employes by helping to picket a store which had discriminated against them.

Unemployed Workers

Many churches in Chicago, New York and Brooklyn, Milwaukee and other cities, have developed programs of cooperation with unemployed workers, including not only relief, but assistance to organized groups of unemployed, allowing use of church buildings for

20. "Consumers' Cooperation"—Sept. 7, 1935 issue of INFORMATION SERVICE, Dept. of Research & Education, Federal Council of Churches, 105 E. 22nd Street, New York City. 5c

21. "Religion Lends a Hand"—Studies of Churches in Social Action. By James Myers.

22. "Christian Youth in Action." By Frank W. Herriott. Friendship Press. 60c

meetings and recreational programs,²³ helping to conduct a forum with speakers on causes and cure of unemployment, adult education classes in economics, a course in theory and practice of consumers co-operation, public speaking, draftsmanship, English, gardening, poultry raising, etc.; establishment of work-shops for simple carpentry, furniture making and repair and handicrafts (as at Grace Episcopal Church, Broadway and 10th Street, New York City). Some churches (such as Grace Community Methodist Episcopal Church, Denver; and the Broadway Methodist Episcopal Church, Cleveland) either conduct farms or have farm contacts where the unemployed work in the summer and can large quantities of foodstuffs for the winter, sometimes using the church kitchens. A Fuel Committee cuts wood and brings it to the city for winter use. A Clothing Committee repairs and re-makes clothing. Letters to the three churches mentioned above will bring detailed information.

In New York and Chicago ministers' committees have at critical times held unofficial public hearings with effective newspaper publicity, presenting their findings to the Mayor simultaneously with a parade by the unemployed. This identification of church forces with the least privileged is a dramatic and helpful witness of their concern for "the least of these." The encouragement of unemployed workers to organize to bring pressure for adequate relief helps to maintain their self-respect under the dreadful conditions of unemployment which otherwise militate against this most precious value of human personality.

Advantage should be taken of the opportunity afforded by these organized groups for contacts by individuals and small groups of church people who are fortunate enough not to be unemployed, in order that the conscience of the church may be kept quickened until unemployment is abolished.

Prominent citizens who are in positions of influence should also meet frequently with professional relief workers, and at times visit homes with them that they may better understand the needs. There is great danger of lack of understanding, false judgments, and prejudice on the part of privileged groups. Personal human contacts are the best methods of understanding the actualities of unemployment.

23. Write to the National Recreation Association, 315 Fourth Avenue, New York City for details of recreation programs; also to Recreation Cooperatives, Inc., Delaware, Ohio.

The Church and Labor

Churches of most denominations have declared in favor of the right of employes as well as employers to organize for collective bargaining and social action through representatives of their own choosing. In addition to such resolutions, some Councils or Federations of Churches, and individual ministers have developed techniques for closer contacts, understanding and cooperation with the labor movement. In a number of cities a fraternal delegate from the Ministers' Association or the Council of Churches is appointed to the Central Trades and Labor Council, a friendly gesture which is welcomed by the labor unions. Attendance at Council meetings and personal acquaintance with labor leaders enables the fraternal delegate to arrange for speakers and inter-visits on various occasions; and to interpret labor situations to the ministers and church people. It makes possible the offer of mediatory services for fair and constructive adjustments *before strike situations develop*. Ministers should keep in close contact with employers and Chambers of Commerce as well as with labor. Through national church organizations they should be able to contact responsible owners or management, even when they are "absentee." Special committees of ministers' associations are sometimes appointed to investigate particular situations such as alleged discharge of workers for joining a union. It is better still when a Council or Federation of Churches through its social service or industrial department is in constant touch with the local situation.

Workers' Education

Many churches cooperate with organized labor by allowing the use of their buildings and helping to secure voluntary teachers for labor colleges and workers' education classes. Such subjects as economics, psychology, public speaking and parliamentary law, a course in theory and practice of consumers' cooperation, home economics, history of the labor movement, and others are popular. Extension work can be done by offering educational programs to local unions as a part of their regular meetings.

Strike Situations

During strike situations it is important first to get the facts. An interdenominational committee is best for united research and action.

It may be either an independent, voluntary group of ministers, or one officially appointed by a Council of Churches. Interviews can be had at once with leading employers in their offices, strike leaders at union headquarters, and usually a Labor Department (state or national) official. Offers can be made to act as mediators to bring both sides into conference although usually this service is better performed by trained government conciliators. While the mass of conflicting statements is at first often confusing, the main issues soon become clear and may be judged in the light of the principles adopted by church bodies in the Social Ideals of the Churches. A public statement by the local Council of Churches or by a group of prominent clergymen will help to focus public opinion. If Protestant ministers, Catholic priests and Jewish rabbis join in such a statement it is often especially effective. The statement can avoid passing judgment on all details of the controversy, but should insist upon the essentials of justice including the right of labor to organize (which is so frequently the main issue), the maintenance of civil liberties and freedom of speech, and an appeal against the use of violence by either side.

Special Forum on Strike Situations

As a method of securing further information and to inform the public of the facts during a strike, a special public forum or hearing can be arranged under the auspices of some church organization or of a committee of citizens, at which the employers, strike leaders, and a government official may be invited to present the case as they see it. The committee can then mail a brief report to all ministers and churches and give it to the press. If either side refuses to send a speaker after being assured of a fair hearing, that fact should be noted in the report. The Brooklyn Church and Mission Federation, 285 Schermerhorn Street, Brooklyn, N. Y., has a Committee on Economic Justice which recently adopted this technique. Write for a copy of their report.

Ministers and church people can be helpful by continually urging an atmosphere of fairness and tolerance during a strike, by tracing down "atrocious stories" and making known the facts about them, by offering mediatory services or communicating with state and federal labor departments or the regional labor board, expressing concern for quick and just settlement of the dispute, often giving newspaper publicity to such communications.

Ministers and church people may attend strike meetings and employers' meetings when open to them, and speak at both, urging conduct and settlement of the strike in line with the social ideals of the churches. In a Southern strike, ministers who did not feel that they could speak at a strike meeting were willing to offer the prayer at its opening. Every indication of concern on the part of religious groups helps to witness for the reality of religion in human relations. It is helpful if labor feels that church people even sincerely "care" about their problem, and do not remain out of contact, and maintain complete silence, which is often interpreted by labor as an indication of undue influence over the church by employing groups.

Strike Relief

Pending every possible effort at mediation for a just and constructive solution of a strike, at least food and medicines should be assured for strikers' families. Employers and investors suffer during strikes, but do not feel the pinch of lack of food for their wives and children. Approaches by church groups to government and private relief agencies to care for the bare necessities of food and relief for everyone in the community, regardless of whether on strike or not, direct relief from the church, funds raised by national committees of churchmen²⁴ constitute a real witness to a practical concern which is more effective than resolutions alone. "This is indeed a new doctrine—money from church people for the hungry children of strikers' families," wrote a labor leader in a certain section. A Congregational minister in Tennessee served hot coffee to the picket line on a cold morning, an act both immediately acceptable and deeply symbolic, a dramatic expression of sympathy in a desperate struggle of the workers to better their conditions.

Peaceful Picketing—Consumer Influences

In some instances when the right is clearly with the workers and the situation is critical, ministers or members of church youth groups acting as individuals have felt that they should express their sympathy with the cause of labor in particular disputes by marching in peacefully conducted picket lines with the strikers, an act which is sometimes

24. The Church Emergency Relief Committee, 287 Fourth Avenue, New York City, is an unofficial committee of prominent churchmen which gathers contributions from church people for these purposes. Its Chairman is Rev. William B. Spofford; Secretary, Rev. James Myers; Treasurer, Miss Eleanor Copenhaver.

especially helpful to the strikers by securing greater publicity and helping to protect their legitimate picketing activities from unfair police interference. Nothing could be more vividly educational for those in relatively privileged positions than such an experience. They then know as never before what industrial workers must often brave in order to make effective protest or secure better conditions. They may discover also intimidation, threats or violence by both sides which do not always appear on the surface or in the press. The Metropolitan Youth Conference of New York City assisted in spreading information about the strike at a national food company which resulted in pressure on the company from consumers, until the strike was settled. Church women can often help by withdrawing their accounts from stores where, after careful investigation, unfair labor conditions are shown to exist and a strike is in progress. A number of groups of students have refused to patronize motion picture houses in college towns so long as newsreels which magnified the war spirit were shown and this action was successful in discontinuing what they regarded as objectionable military and jingoistic propaganda.²⁵ Other peaceful influences of a positive nature are also effective, such as use of union label products,²⁶ employment by churches of union labor in building programs, and in various capacities in building operation.

Church Organization Needed

It must be apparent that such wide programs cannot be effectively carried on by local groups without the support and help of more adequate organization, staffs and budgets on the part of denominational and interdenominational social action departments, and local and state Councils of Churches. It is outside the scope of this pamphlet to do more than point out the necessity of such wider organization if the church is to make itself felt. Pastors and church groups should keep in touch with their own denominational headquarters for information and counsel (see list in SOURCES OF INFORMATION at end of pamphlet). As an illustration of a recently enlarged denominational program, write the Council for Social Action of the Congregational and Christian Churches, 287 Fourth Avenue, New York City, for description of their organization and program which includes a larger

25. See "Fellowship"—June, 1935, page 19. Published by the Fellowship of Reconciliation, 2929 Broadway, New York City.

26. Information can be obtained from the Union Label Department, American Federation of Labor, Washington, D. C.

budget, a staff of specialists, a magazine, and an organization of state chairmen to whom they can communicate quickly in emergency issues on social legislation and other national issues. As an illustration of the underlying reasons for establishing an effective denominational program in the social field, write the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa., for the report of the Baptist Commission on Christian Social Action (send five cents). Not only do national and interdenominational agencies need strengthening, but every city or county Council or Federation of Churches should have at least one full-time secretary for Social Action assisting churches to set up programs and to work together in these vital fields.

Youth in Action

While many of the methods of action suggested in this pamphlet are appropriate for young people's societies in the church such as the Christian Endeavor Society, Epworth League, Baptist Young People's Union, etc., a word may be said to emphasize the special importance of youth groups both for initiating such programs, and in support of ministers who stand for social justice. The conferences of "Christian Youth Building a New World"²⁷ all over the country are stressing both personal evangelism and social issues. The active participation of church youth groups, notably the National Council of Methodist Youth, in a student strike against war, and the plans of church youth groups for Armistice Day are evidence of a vital interest among Christian youth.²⁸

"United Fronts"

No general rule can be laid down for the problem which is constantly arising as to "united fronts" of churches with secular organizations which may be at one with the church in opposition to war, and in favor of certain objectives of social justice in various fields. There have been instances of successful joint attack on some of these problems. Perhaps it may be said that, in general, experience has shown that it is better for the churches to approach these problems in their own name

27. For information address Youth Movement, International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill.

28. See "Methodist Youth in Council," obtainable at 740 Rush St., Chicago, 50c.; "General Guide to Youth Action" — International Council of Religious Education, 203 N. Wabash Avenue, Chicago—detailed advice on Armistice Day Peace Parades, publicity, how to meet opposition, slogans, posters, etc. 25 cents.

(although frequently *simultaneously*) rather than in an organic combination with other groups whose philosophy and tactics may vary greatly from those of the church.

Newspapers and Radio

Incidental reference has been made throughout this pamphlet to the need for publicity in order to dramatize the concern of the church in social issues. Such publicity should include not only news releases to the daily, labor and religious press, but religious radio programs touching upon social issues. This can be done by reference to these social and economic issues in addresses, announcements, hymns and prayers. The special messages for Labor Sunday, Armistice Sunday and the other days listed on page 20, can be read in whole or in part on these special Sundays. Send to Walter W. Van Kirk, care of "Religion in the News," Station WEAJ, Rockefeller Center, New York City, any items of interest including significant resolutions on social action by church groups. This program is broadcast at 6:45 p.m., Eastern Standard Time, Saturday evenings, from October 12 until the end of June. It will help to let the public know what the churches are doing.

Library, Literature, Bulletin Board

The Social Action Committee should create a working library, however small, of books and pamphlets dealing with social and economic questions. A few of the leading denominational papers and the more important general social periodicals should be placed in the church library.

The church calendar, the local church paper, bulletin boards, and other church publicity should express the social aspects of the church's work. An experienced newspaper or publicity man will help advise the committee. A great many churches have tables in the vestibules for pamphlets and church periodicals. An inside bulletin board is a great help. On it may be posted, where all may see, information about legislation, announcements of educational trips, lectures, plays, movies and other events having social interest. An outside bulletin board may also be used for posters, news and slogans, as at Judson Memorial Church, New York City, so that "he who runs may read" of the church's concern in social issues.

Religious Experience in Social Action

One of the principal hopes of achieving social change without violence may be said to lie in touching the conscience of the ruling class so that it will not only consent but desire a better social order even though it means for itself loss of personal privilege and power. In pressing toward a brotherly world, the church should hold out the expectation of the nearer presence and blessing of God. "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee," said Jesus, "leave there thy gift upon the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift." Not only may we look forward to new revelations of God as we shall come to worship Him after being reconciled with our brothers—after the abolition of race discrimination, economic injustice and war—but we may expect to meet God also as we strive in love to do His will, as we undertake active programs to bring about social change and are willing to pay the price to help bring the Kingdom of God on earth.

SOURCES OF INFORMATION

Bibliography

Lack of space prevents the inclusion of adequate bibliographies. Reading lists may be obtained on request from denominational headquarters and from the various departments of the Federal Council of Churches (6c. in stamps should be sent to cover the cost of mimeographing and mailing). A few pamphlets are listed below. These pamphlets are suggested as sources of information and as expressions of varying views; no endorsement of any particular publication is implied. Those starred may be obtained from the Federal Council of Churches, 105 East 22nd Street, New York City.

- *"America's Crime of Crimes." By the Department of Race Relations. Information on the underlying causes of lynching and why legislation should be enacted for its eradication. 2 cents.
- "Christian Social Action Movement Handbook." By the Social Action Conference Movement, 740 Rush Street, Chicago, Ill. 15 cents.
- *"Churches and World Peace, The." By Walter W. Van Kirk, the Department of International Justice and Goodwill. An analysis of the peace programs of the churches. Sample copy free.
- *"Community Programs for Cooperating Churches." Edited by Roy B. Guild and Ross W. Sanderson. Association Press, New York City. 1933. 35 cents.

- *"Consumers' Cooperation." September 7, 1935 issue of INFORMATION SERVICE. By the Department of Research and Education. 5 cents.
- *"Discussion: Brief Guide to Methods." By the U. S. Department of Agriculture, Washington, D. C. Free.
- "Fact-Finding in Your State and Community." By Helen G. Murray. Council for Social Action of the Congregational and Christian Churches, 287 Fourth Avenue, New York City. 5 cents.
- "Folk Song Sheets." Recreation Cooperatives, Inc., Delaware, Ohio. Send 6 cents for samples.
- "General Guide to Youth Action." By the International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Ill. 25 cents.
- *"Guide to the Literature of Rural Life, A." Compiled by Benson Y. Landis, Department of Research and Education. Annotated references to books, pamphlets and periodicals. 1935. 10 cents.
- "How to Lead Discussion." By LeRoy E. Bowman. WOMANS PRESS, 600 Lexington Avenue, New York City. 1934. 35 cents.
- *"How to Select and Judge Motion Pictures." By Worth M. Tippy. 1934. 25 cents.
- "Hymns and Songs of Christian Comradeship." Abingdon Press, New York City. 25 cents.
- *"Ideals of Love and Marriage." By the Committee on Marriage and the Home. 10 cents.
- "Kagawa and Cooperatives." By V. E. Marriott. Cooperative League of the U.S.A., 167 West 12th Street, New York City. 10 cents.
- *"Labor Sunday Message." (Annual) By the Department of the Church and Social Service. 4 cents.
- "Liquor Problem, The." By Amy Blanche Greene. Methodist Book Concern, New York City. A discussion unit for young people—includes bibliography. 1934. 25c.
- *"Literature Available from the Federal Council of the Churches of Christ in America." A bibliography by departments of the available literature of the Federal Council. Send postage.
- "New Hymnal for American Youth." Appleton-Century Company, New York City. 1920. \$1.15.
- *"Peace and Goodwill." By the Department of International Justice and Goodwill. A service of worship for Armistice Sunday. \$1.00 per 100.
- *"Prayers for Self and Society." By James Myers. Association Press, New York City. 1934. 15 cents.
- "Prayers of the Social Awakening." By Walter Rauschenbusch. Pilgrim Press, Boston, Mass. 1925. 75 cents.
- *"Program Suggestions for World Peace." By the Department of International Justice and Goodwill. 10 cents.
- "Property." By Kirby Page. Fellowship of Reconciliation, 2929 Broadway, New York City. 10 cents.
- *"Review of the Industrial Situation." (Annual) By the Department of Research and Education. 5 cents.

"Seeking a New World Through Cooperatives." By Carl R. Hutchinson. Methodist Book Concern, New York City. 1935. 25 cents.

*"Social Ideals of the Churches." By the Department of the Church and Social Service. 5 cents per copy; \$4.00 per hundred.

"Within the Law." The Story of the Insull Empire. Pilgrim Press, Boston, Mass. 1935. 10 cents.

Directory of Agencies

Church, civic, social, government, employers', labor, economic and other organizations.

OFFICIAL DENOMINATIONAL AND INTERDENOMINATIONAL*—

Northern Baptist Convention, 152 Madison Avenue, New York City.

Christian Education Department, 1701 Chestnut St., Philadelphia, Pa.

National Baptist Convention, 2610 Avenue L., Galveston, Texas.

Southern Baptist Convention, 161—8th Avenue, N., Nashville, Tenn.

General Council of Congregational and Christian Churches, 287 Fourth Ave., New York City.

Council for Social Action, 287 Fourth Avenue, New York City.

Council of Women for Home Missions, 105 East 22nd Street, New York City.

Disciples of Christ, Missions Building, Indianapolis, Ind.

Department of Temperance and Social Welfare, Missions Building, Indianapolis, Ind.

Evangelical and Reformed Churches, 1505 Race Street, Philadelphia, Pa.

Board of Home Missions, 1505 Race Street, Philadelphia, Pa.

Federal Council of the Churches of Christ in America, 105 E. 22nd Street, New York City.

Department of Evangelism

Department of International Justice and Goodwill

Department of Race Relations

Department of the Church and Social Service

Committee on Marriage and the Home

Industrial Division

Department of Religious Radio

Department of Research and Education

Department of Relations with Churches Abroad

Religious Society of Friends, Richmond, Ind.

American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

Evangelical Church, Evangelical Press Bldg., Harrisburg, Pa.

Foreign Missions Conference, 156 Fifth Avenue, New York City.

Home Missions Council, 105 East 22nd Street, New York City.

*A complete list of Protestant denominations will be found in *The Yearbook of American Churches* (Price: \$2.00), Federal Council of Churches, 105 East 22nd Street, New York City.

International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Ill.

Methodist Episcopal Church, 150 Fifth Avenue, New York City.

Board of Education, 740 Rush Street, Chicago, Ill.

Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pa.

Methodist Episcopal Church, South, 810 Broadway, Nashville, Tenn.

General Board of Christian Education, 810 Broadway, Nashville, Tenn.

African Methodist Episcopal Church, 489 Houston Street, N. E., Atlanta, Ga.

African Methodist Episcopal Zion Church, 1421 U. Street, N. W., Washington, D. C.

Colored Methodist Episcopal Church, 141½ Auburn Avenue, N. E., Atlanta, Ga.

Methodist Protestant Church, 906 Carolina Avenue, Winston Salem, N. C.

Moravian Church, 69 W. Church Street, Bethlehem, Pa.

Presbyterian Church in the U. S., 1027 Kirby Building, Dallas, Texas.

Presbyterian Church in the U.S.A., Witherspoon Building, Philadelphia, Pa.

Board of National Missions, 156 Fifth Avenue, New York City.

Protestant Episcopal Church, National Council, 281 Fourth Ave., New York City.

Department of Christian Social Service, 281 Fourth Ave., New York City.

Reformed Church in America, 25 East 22nd Street, New York City.

Commission on Social Welfare, 763 Avenue C., Bayonne, N. J.

Reformed Episcopal Church, 3232—169th Street, Flushing, N. Y.

Seventh Day Baptist Church, 469 Teaneck Road, Teaneck, N. J.

Department of Social Relations, American Unitarian Association, 25 Beacon Street, Boston, Mass.

United Brethren in Christ Church, 1602 Grand Avenue, Dayton, Ohio.

United Presbyterian Church, Avalon, Pittsburgh, Pa.

United Lutheran Church, 39 East 35th Street, New York City.

United Church of Canada, 299 Queen Street, W., Toronto 2, Ontario, Canada.

Board of Evangelism and Social Service, 299 Queen Street, W., Toronto 2, Ontario, Canada.

Social Welfare Commission, Universalist General Convention, 159 Grove Street, Rutland, Vermont.

CATHOLIC AND JEWISH—

Central Conference of American Rabbis, Social Justice Commission, 40 West 68th Street, New York City.

National Catholic Welfare Conference, Social Action Department, 1312 Massachusetts Ave., N.W., Washington, D. C.

Rabbinical Assembly of America, c/o Jewish Theological Seminary, Broadway and 123rd Street, New York City.

Union of Orthodox Jewish Congregations, c/o Yeshiva College, Amsterdam Ave. and 186th Street, New York City.

OTHER RELIGIOUS AND SECULAR AGENCIES

For the purposes of this pamphlet the following organizations are listed as sources of information on the subjects with which they deal without implications of endorsement or evaluation of their points of view or programs:

- Affiliated Schools for Workers, 302 East 35th Street, New York City.
- American Association for Labor Legislation, 131 East 23rd Street, New York City.
- American Association for Social Security, 22 East 17th Street, New York City.
- American Civil Liberties Union, 31 Union Square, New York City.
- American Country Life Association, 105 East 22nd Street, New York City.
- American Farm Bureau Federation, 58 East Washington Street, Chicago, Ill.
- American Federation of Labor, A. F. of L. Building, Washington, D. C.
- American Legion, War Memorial Building, Indianapolis, Ind.
- American Prison Association, 135 East 15th Street, New York City.
- Child Welfare League of America, 130 East 22nd Street, New York City.
- Church Conference of Social Work, 105 East 22nd Street, New York City.
- Church Emergency Relief Committee, 287 Fourth Avenue, New York City.
- Church League for Industrial Democracy, 154 Nassau Street, New York City.
- Committee on Economic Security, 1734 New York Avenue, N. W., Washington, D. C.
- Committee on Interracial Cooperation, 703 Standard Building, Atlanta, Ga.
- Committee on Militarism in Education, 2929 Broadway, New York City.
- Cooperative League of the U.S.A., 167 West 12th Street, New York City.
- Credit Union National Association, 142 East Gilman Street, Madison, Wis.
- Daughters of the American Revolution, Memorial and Continental Bldg., 17th and D Streets, N. W., Washington, D. C.
- Farmers' Educational and Cooperative Union, Kankakee, Ill.
- Fellowship of Reconciliation, 2929 Broadway, New York City.
- Foreign Policy Association, 8 West 40th Street, New York City.
- International Labor Office, League of Nations, 734 Jackson Place, N. W., Washington, D. C.
- Labor Housing Conference, 1714 Connecticut Ave., Washington, D. C.
- League for Industrial Democracy, 112 East 19th Street, New York City.
- League of Nations Association, 8 West 40th Street, New York City.
- Methodist Federation for Social Service, 150 Fifth Avenue, New York City.
- National Association for the Advancement of Colored People, 69 Fifth Avenue, New York City.
- National Association of Manufacturers, 11 West 42nd Street, New York City.
- National Bureau of Economic Research, Inc., 1819 Broadway, New York City.
- National Child Labor Committee, 419 Fourth Avenue, New York City.
- National Committee on Prisons and Prison Labor, 250 West 57th Street, New York City.
- National Conference of Jews and Christians, 289 Fourth Avenue, New York City.
- National Conference of Social Work, 82 North High Street, Columbus, Ohio.
- National Consumers' League, 156 Fifth Avenue, New York City.
- National Council of Federated Church Women, R. A. Long Building, Kansas City, Mo.

- National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C.
- National Grange, Columbus, Ohio.
- National Industrial-Conference Board, 247 Park Avenue, New York City.
- National Probation Association, 50 West 50th Street, New York City.
- National Public Housing Conference, 112 East 19th Street, New York City.
- National Recreation Association, 315 Fourth Avenue, New York City.
- National Religion and Labor Foundation, 304 Crown Street, New Haven, Conn.
- National Urban League, 1133 Broadway, New York City.
- National Women's Trade Union League of America, Machinists' Building, Washington, D. C.
- Reconciliation Trips, 503 West 122nd Street, New York City.
- Recreation Cooperatives, Inc., Box 333, Delaware, Ohio.
- Service Bureau for Education in Human Relations, 503 West 121st Street, New York City.
- State Department of Labor, State Capitol in each state.
- U. S. Chamber of Commerce, 1615 H Street, N. W., Washington, D. C.
- U. S. Commissioner of Education (Forum Suggestions), Washington, D. C.
- U. S. Department of Agriculture, Washington, D. C.
- U. S. Department of Labor, Washington, D. C.
- Bureau of Labor Statistics
- Children's Bureau
- Women's Bureau.
- War Resisters' League, 2 Stone Street, New York City.
- Women's International League for Peace and Freedom, Washington, D. C.
- Workers' Education Bureau of America, 1440 Broadway, New York City.
- Workers' Education Section of Office of Education, Washington, D. C.
- World Alliance for International Friendship Through the Churches, 70 Fifth Avenue, New York City.
- World Peace Foundation, 8 West 40th Street, New York City.
- Young Men's Christian Association, National Council, 347 Madison Avenue, New York City.
- Young Women's Christian Association, National Board, 600 Lexington Avenue, New York City.

APPENDIX

The Social Ideals of the Churches

Adopted by the official representatives of the constituent denominations of the Federal Council of the Churches of Christ in America in 1908, and re-adopted as revised in December, 1932.

The Churches Should Stand For:

1. Practical application of the Christian principle of social well-being to the acquisition and use of wealth, subordination of speculation and the profit motive to the creative and cooperative spirit.

2. Social planning and control of the credit and monetary systems and the economic processes for the common good.
3. The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage, as a minimum, and above this a just share for the worker in the product of industry and agriculture.
4. Safeguarding of all workers, urban and rural, against harmful conditions of labor and occupational injury and disease.
5. Social insurance against sickness, accident, want in old age and unemployment.
6. Reduction of hours of labor as the general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect.
7. Such special regulation of the conditions of work of women as shall safeguard their welfare and that of the family and the community.
8. The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of co-operatives and other organizations among farmers and other groups.
9. Abolition of child labor; adequate provision for the protection, education, spiritual nurture and wholesome recreation of every child.
10. Protection of the family by the single standard of purity; educational preparation for marriage, home-making and parenthood.
11. Economic justice for the farmer in legislation, financing, transportation and the price of farm products as compared with the cost of machinery and other commodities which he must buy.
12. Extension of the primary cultural opportunities and social services now enjoyed by urban populations to the farm family.
13. Protection of the individual and society from the social, economic and moral waste of any traffic in intoxicants and habit-forming drugs.
14. Application of the Christian principle of redemption to the treatment of offenders; reform of penal and correctional methods and institutions, and of criminal court procedure.
15. Justice, opportunity and equal rights for all; mutual goodwill and cooperation among racial, economic and religious groups.
16. Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a cooperative world order.
17. Recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; the encouragement of free communication of mind with mind as essential to the discovery of truth.

Prayer for a Christian Social Order*

Almighty God, ceaseless Creator of the everchanging worlds, Energy divine, Spirit of life, clothed in mystery, yet manifest in the cosmic urge moving in all nature toward more perfect forms; we thank Thee for Thy continued presence in the mind and heart of man, making him ever discontent with things as they are, urging him forever onward and upward on his way.

We thank Thee, O God, for exalted visions of the eternal destiny of man, and for all the dreams of a divine society on earth, foretold by seers throughout the centuries, and proclaimed by Jesus in the glad tidings of the Kingdom of God.

Help us in the spirit of our Lord's Prayer to build the kind of world which will tend to make men good. Lead us not into temptation. Deliver us from the evils of war and of an economic system which places profit above personality. Lead us into that co-operative commonwealth of God in which all the families of the earth shall be blessed.

As we press toward Thy Kingdom, grant us the boldness of the early Christians of whom it was said that they turned the world upside down. Keep us from hurt surprise at enmity and opposition in church and state. For a disciple is not above his Lord, and so persecuted they the prophets.

Increase our faith in Thee, O God, and in a moral universe that we may have grace to seek these ends by moral means. In Thy fatherly goodness, wilt Thou help the disinherited workers of the world in their struggle for freedom and equality, but save them from the soul-destroying bitterness and hatreds of class war.

Grant to us the blessing of orderly processes in social change. Restrain from the method of violence, both those who would appropriate for society, and those who would protect for themselves the vested interests of accumulated wealth. Vouchsafe to our owning class that mind which was in Christ Jesus who counted not privilege and power things to be grasped, but emptied Himself for the service of man. Through the spiritual compulsions of sacrificial love, by the power of the cross, may Thy Kingdom come, Thy will be done on earth.

Gladden now our eyes, we beseech Thee, O God, with a nearer vision of that perfect day when none shall hurt nor destroy in all Thy holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

In the name of Jesus Christ, our Lord, Amen.

*From "Prayers for Self and Society." By James Myers. Association Press. 1934.

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